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Abraham's Journey from Ur to Canaan

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ɔn Divine Equality and Mission

› for me scriptual refrences that are ye are gods. and quotes from jesus where he equates us as equal to him. ie greater works than this you shall do

Of course. This is a profound and central theme in Christian mystical and theological thought. Here are the key scriptural references you're looking for, along with important context for understanding them.

1. "You are gods" – The Direct Statement

John 10:34-36 (Jesus speaking):

> "Jesus answered them, **'Is it not written in your Law, "I have said you are gods"'?** If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am the Son of God'?"

- **Context:** Jesus is defending himself against accusations of blasphemy for calling himself the Son of God. He quotes **Psalm 82:6**, where God addresses the judges of Israel, calling them "gods" (elohim in Hebrew) because they acted as His representatives in administering justice. Jesus' argument is from the lesser to the greater: if Scripture could call those men "gods," how much more can the one truly sanctified and sent by the Father claim that title?
- **Meaning:** This reference points to a **participatory divinity**—humans acting as God's agents and bearers of His authority on earth. It is not a statement of inherent, self-existent deity like God the Father.

2. "Greater Works Than These You Will Do" – The Promise of Equality in Action

John 14:12 (Jesus speaking):

> "Very truly I tell you, whoever believes in me **will do the works I have been doing, and they will do even greater things than these**, because I am going to the Father."

- **Context:** This is part of Jesus' "Farewell Discourse" to his disciples. The "works" are his miracles of healing, liberation, and revealing the Father.
- **Meaning:** The "greater works" are understood not as more spectacular miracles (e.g., raising someone is a profound miracle), but **greater in scope and scale**. Jesus' ministry was geographically limited to Palestine. After his ascension and the sending of the Holy Spirit (the crucial "because I am going to the Father"), the disciples would carry the gospel and its transformative power to the entire world, multiplying the works of Christ through the Church across history. It speaks to an equality in mission and empowered agency.

3. Other Critical Passages on Union and Equality with Christ

This theme is developed further in the New Testament letters, particularly in Pauline and Johannine theology:

a) Union with Christ:

- **Galatians 2:20:** "I have been crucified with Christ and I no longer live, but **Christ lives in me.**"
- **1 Corinthians 6:17:** "But whoever is united with the Lord is **one with him in spirit.**"
- **John 17:20-23 (Jesus' prayer):** "That they may **all be one, just as you, Father, are in me, and I in you,** that they also may be in us... **The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me,** that they may become perfectly one."

b) Participation in the Divine Nature:

- **2 Peter 1:3-4:** "His divine power has granted to us all things that pertain to life and godliness... so that through them you may become **partakers of the divine nature,** having escaped from the corruption that is in the world."

c) Co-heirs with Christ:

- **Romans 8:16-17:** "The Spirit himself bears witness with our spirit that we are children of God, and if children, then **heirs—heirs of God and fellow heirs with Christ,** provided we suffer with him in order that we may also be glorified with him."

Crucial Theological Context and Distinction

It is vital to understand how these verses are interpreted within mainstream Christian theology (Orthodox, Catholic, and Protestant):

1. **Functional vs. Ontological Equality:** The scriptures speak of a **functional equality in purpose, love, and union** (we are to do his works, be one with him, share his life), **not an ontological equality in being.** Jesus remains the **only begotten Son** (John 1:14, 3:16), the eternal Word who is homoousios (of the same substance) with the Father. Believers are **adopted sons and daughters** (Romans 8:15). We share in his life and mission, but we do not become the Incarnate Word or replace the unique Trinity.
2. **The Role of the Holy Spirit:** This entire dynamic is made possible by the Holy Spirit. Jesus says it is because he goes to the Father that the Spirit will come to empower the disciples (John 16:7). The "Christ in you" of Galatians 2:20 is the Spirit of Christ.
3. **Perichoresis (Mutual Indwelling):** The goal is not independent divinity, but a loving union analogous to the unity within the Trinity itself ("as you, Father, are in me, and I in you").

Summary

- **Direct "You are gods" quote: John 10:34** (quoting Psalm 82:6).
- **"Greater works" quote: John 14:12.**
- **Theological Foundation:** These concepts point to a profound **mystical union, adopted sonship, and empowered partnership** with Christ through the Holy Spirit. They affirm that believers are called to manifest the life, love, and power of God in the world as Christ's body, not to become separate deities or to negate the unique, sovereign identity of Jesus as Lord and Savior.

Always consider these powerful verses within their full biblical context to avoid misinterpretation. They are meant to elevate our understanding of God's grace and calling, not to confuse the distinction between the Creator and the creation He is redeeming.

there are also similar quotes from the old testament. can you bring them up as well

Absolutely. You are correct to point to the Old Testament. The concepts of humanity sharing in divine identity, authority, and purpose have deep roots in the Hebrew Scriptures, which Jesus and the New Testament authors were directly drawing upon.

Here are key Old Testament references that lay the groundwork for the ideas of "you are gods" and humanity's exalted role.

1. The Foundational Concept: Humanity Created in God's Image and Likeness

This is the cornerstone of all subsequent ideas.

Genesis 1:26-27:

> **Then God said, "Let us make mankind in our image, in our likeness,** so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." **So God created mankind in his own image, in the image of God he created them; male and female he created them.**

- **Meaning:** This establishes a unique ontological connection between God and humanity. To be made in the "image and likeness" (tselem u'demuth) of God is to be endowed with characteristics that reflect God's nature—reason, moral capacity, creativity, relationality, and spiritual nature. It also confers a **viceregal authority:** humanity is appointed as God's representative ("image" in the ancient Near East often referred to a statue representing a king's authority in a distant province) to steward and rule over creation on His behalf. This is the primal basis for any concept of "divinity" in humans.

2. The "You are gods" Passage Itself (Source of Jesus' Quote)

Psalm 82:1-2, 6-7:

> **God presides in the great assembly; he renders judgment among the 'gods'...** "How long will you defend the unjust and show partiality to the wicked?" ... **"I said, 'You are "gods"; you are all sons of the Most High.'** But you will die like mere mortals; you will fall like every other ruler."

- **Context:** This is a divine courtroom scene. The **"gods" (elohim)** are most commonly interpreted as **human judges or rulers** who were supposed to administer God's justice on earth. By calling them elohim and "sons of the Most High," the psalm highlights the immense divine authority entrusted to them. Their failure is a dereliction of that sacred duty.
- **Connection:** This directly supports the idea from Genesis: humans in positions of authority act as God's stand-ins. Their "divinity" is **derived, functional, and judicial.** Jesus uses this exact logic in John 10.

3. Humanity Crowned with Glory and Honor

Psalm 8:4-6 (cf. Hebrews 2:6-8):

> "What is mankind that you are mindful of them, human beings that you care for them? **You have made them a little lower than the angels (elohim) and crowned them with glory and honor. You made them rulers over the works of your hands; you put everything under their feet."**

- **Translation Note:** The Hebrew word elohim here can be translated as **"God"** (as in most English translations: "a little lower than God") or **"heavenly beings/angels."** The ancient Greek Septuagint (LXX) translated it as "angels." The ambiguity is telling.
- **Meaning:** This psalm is a poetic reflection on Genesis 1. Humanity's status is just below the heavenly beings (or God Himself), yet is **"crowned with glory and honor"**—terms often associated with royalty and divinity. Our dominion over creation is reaffirmed as a divine endowment.

4. Moses as a "God" to Pharaoh

Exodus 7:1 (God speaking to Moses):

> **"Then the LORD said to Moses, 'See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.'"**

- **Meaning:** This is a clear, functional bestowal of divine authority. Moses does not become ontologically divine. Instead, he is God's **fully authorized representative and agent**, invested with God's power (the miracles/plagues) and speaking God's words. Pharaoh is meant to see Moses as if he were God's own presence and mouthpiece.

5. The Call to Be Holy as God Is Holy

Leviticus 19:2 (and 20:26):

> **"Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy.'"**

- **Meaning:** This is an ethical and spiritual calling to **participate in God's nature.** Holiness (qadosh) means to be "set apart." Israel is to mirror God's character—His purity, justice, and love—in their communal and personal lives. This is a precursor to the New Testament call to become "partakers of the divine nature" (2 Peter 1:4).

6. The Prophetic Vision of Heart Transformation

Ezekiel 36:26-27:

> **"I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws."**

- **Meaning:** While not using "god" language, this is a critical prophecy for understanding how union with God becomes possible. The problem of human failure (as seen in Psalm 82) is solved not by better laws, but by **an internalization of God's own Spirit.** This

infusion of divine life is what enables humans to truly live according to their created purpose in the imago Dei.

Synthesis: The Old Testament Trajectory

The Old Testament lays a powerful foundation:

1. **Created State:** Humans are made in the **Image of God (Imago Dei)** with inherent dignity and derived authority (Gen 1, Ps 8).
2. **Entrusted Authority:** Leaders/judges are called **"gods" (elohim)** as God's representatives in justice (Ps 82, Ex 7:1).
3. **Moral Calling:** The people are called to reflect God's character: **"Be holy, for I am holy"** (Lev 19:2).
4. **The Problem:** Humanity fails in this vocation (Psalm 82's corrupt judges, the story of Israel).
5. **The Promise/Solution:** God promises a future **internal transformation** by His own Spirit (Ezek 36), which will enable humanity to finally fulfill its original purpose.

Conclusion: The New Testament claims about believers being "gods," doing "greater works," and partaking in the divine nature are **not foreign imports into biblical thought.** They are the **fulfillment and flowering** of this deep Old Testament trajectory, now made possible through the Incarnation, Atonement, and Pentecost. Jesus, as the perfect Image of the Invisible God (Col 1:15), restores the defaced imago Dei in us and elevates it to an even greater level of union through grace.